the relevant facts of consciousness—both those of
the surface and those below or above our surface
level or behind our frontal surface—and a successful
fathoming of their significance.
For the dialectical intellect is not a sufficient
judge of essential or spiritual truths; moreover, very
often, by its propensity to deal with words and
abstract ideas as if they were binding realities, it
wears them as chains and does not look freely
beyond them to the essential and total facts of our
•existence. Intellectual statement is an account to
our intelligence and a justification by reasoning of
a seeing of things which pre-exists in our turn of
mind or temperament or in some tendency of our
nature and secretly predetermines the very reasoning
that claims to lead to it. That reasoning itself can
be conclusive only if the perception of things on
which it rests is both a true and a whole seeing.
Here what we have to see truly and integrally is
the nature and validity of our consciousness, the
origin and scope of our mentality; for then alone
can we know the truth of our being and nature
and of world-being and world-nature. Our principle
in such an inquiry must be to see and know; the

dialectical intellect is to be used only so far as it
helps to clarify our arrangement and justify our
expression of the vision and the knowledge, but
it cannot be allowed to govern our conceptions and
exclude truth that does not fall within the rigid
frame of its logic. Illusion, knowledge and ignorance
are terms or results of our consciousness, and it is